Rev. John Eliot Brookline
from his friend & brother
A. Abbot

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MR. ABBOT's

THANKSGIVING SERMON.

1798.

A Memorial of Divine Benefits.

IN A

SERMON,

DELIVERED AT EXETER, ON THE 15*th*,

AND AT

HAVERHILL, ON THE 29*th* OF NOVEMBER,
1798,

DAYS OF

PUBLIC THANKSGIVING,

IN

NEW-HAMPSHIRE AND MASSACHUSETTS.

BY ABIEL ABBOT,
PASTOR OF THE *FIRST CHURCH* IN HAVERHILL.

If I should count them, they are more in number, than the sand.'

PSALM CXXXIX. 18.

4398

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A

THANKSGIVING SERMON.

PSALM CIII. 2.

BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL *HIS BENEFITS.*

THE chief reason why we all are so little interested, and are so unworthy in the performance of religious duty is—that we are *inconsiderate.* We pray, for instance, and are often astonished at the *levity* of the mind, while addreſsing the *First Being* in the universe; at the *languor* and *coldness* of the heart, while offering incense to the *Father of mercies.* But this levity and languor are nothing strange, while we abruptly repair to our closets, and there hurry through the form of devotion, taking no pains to prepare the soul for its solemn and sublime service. If we kneel, with all the world about us; if our worldly thoughts, our worldly employments, our worldly pleasures; if our last social conversation still engages the mind and heart, what is there left for an offering to God, but lifeless

ceremony

ceremony and hypocritical compliment? To shun this guilty rashness, we should prepare the soul by serious consideration. If we first meditate upon the Divine Being, "*his dread will fall upon us*, and *his excellency will make us afraid.*"

As the duty of prayer, whether secret or social, so the duties of pious *gratitude* and *thanksgiving* require consideration to engage in them the mind and heart. The matter of these duties is various, as the benefits, which we have received; these therefore must be recollected. And there is a long tract of time, from which we should revive them to the mind. Proportionably to the number of them, which we recal, and the liveliness of the impreſsion they make, will be the fervor of our gratitude and thanksgiving. When indeed we have done the best, and memory can revive no more, precious mercies innumerable will remain *forgotten*. Unknown, therefore, and immense is the debt of gratitude, which we owe to God.

THE grateful Psalmist, in the text and context, gives us a worthy example. He summons his soul to the work of gratitude to God; he bids it not "*forget* ALL *his benefits;*" and then in a lively colloquy with it, rehearses those, which were of a signal value, both personal and social, both ancient and recent. And I think we cannot better employ our time on this day, by the piety of our Rulers devoted to thanksgiving, than by following David,

vid, and rehearsing *some* of the *countless* benefits, which claim our grateful acknowledgment. The expreſsion of the Psalmist is observable—"*forget not* ALL *his benefits*;" it insinuates our sad *propensity* to forget; and at the same time the *impoſsibility* of remembering *all*. So *various* are they in *kind*, so *many* in *number*, and so *separate* in *time*, that they "*cannot be set in order before us*." I can be expected, therefore, only to name some general heads in a cursory manner, upon which I hope you will dwell minutely in your private meditations, with the most fervent gratitude.

WHAT shall be said may be ranged in two classes.

1*ſt*, SHALL be mentioned the *common* benefits, which relate to our happy existence in time and eternity. And

2*dly*, THOSE *particular* benefits, which shall occur from a review of the past year.

I. LET us glance at those common benefits, which relate to our happy existence in time and in eternity.

BY memory we can retrace a series of mercies from this morning to our birth into existence. Through this whole course, there is no chasm; no moment unbleſsed; no event irreconcileable with the tenderest care of us in God, and the kindest thoughts for our happiness. There was a time, when *we were not*; O what a sweet mercy did God confer, in giving us *being*? Most highly we prize the benefit of existence, however seldom we think

of

of God, as its Author. Let us run our thoughts back so far, and how *gloomy* appears the time, which was before we had a conscious being? and, with with what *horror*, should we anticipate the time, when we must lose it? when, were we not better taught, we must expect to return to the land of everlasting forgetfulness. By the earnest zeal, with which we preserve, and the fond affection, with which we cherish existence, justly may we judge, how *precious* is the boon, and how *good* is the Giver of it.—This is a benefit, which, we perceive, the meanest sensible creature preserves with as much solicitude, as we. Yet it is a benefit greater to US than to *him*, by how much more noble are our faculties, and enlarged is our capacity of happiness, than are his; which leads us to another view of divine goodness to us.

How came we by these forms, erect, sprightly, convenient, the fairest among the works of God below? Why was not our substance moulded into the meaner and truckling form of some of the creatures subjected to our convenience and dominion? We have not made ourselves; the workmanship is too exquisite for human skill. The statuary and painter give *course* copies of the original. This fair present is one of the *benefits* of God to us. Justly says devout David, "*I will praise* THEE, *for I am fearfully and wonderfully made.*"*

BUT

* Psalm cxxxix. 14.

But again;

Who gave us the *fairer* spirit within; *intelligent, rational, affectionate, religious,* immortal? This good gift came down from the *Father* of *lights.* But in its *present* state perhaps we cannot estimate its *original* value. "*The gold is become dim; the most fine gold is changed.*"*

Though I would not here enter into a description of the human apostasy, it may be not foreign just to observe in the words of holy scripture; "*The whole head is now sick;*"† that is, the powers of the understanding are weakened; the judgment is embarrassed; the perception of the mind is dim; its vigor and glory are prostrated from their original state. As the vigor of the body falls before some powerful malady; so, in figurative language, applied to the soul, "*The whole head is sick.*" And also, "*The whole heart is faint;*"‡ that is, the will and affections are equally disordered with the understanding.—Now, therefore, we behold ourselves in *ruins*; yet *beautiful* in ruins, beyond comparison with the other creatures about us. Of what man once was, strong traces yet remain. Our faculties, though debased, are not destroyed; the light of our minds, though clouded, is not extinguished; judgment and conscience, though subject to a false bias, though sometimes given up to "*strong delusion, that they should believe a lie,*"§ usually point us to what is

 good;

* Lamentations, iv. 1. † Isaiah, i. 5. ‡ Idem. § II. Thessalonians, ii 11.

good; directed by revelation, always do. And even the will and affections, though tending with an impatient and dangerous propensity to sensual objects, may be restrained; and, under the forming influence and guardian care of the holy SPIRIT, may *discern* and pursue *spiritual things in a spiritual manner.*

UPON the whole; man is miserably fallen from his original; but yet retains marks of distinction, which raise him *above the beasts, that perish.* Milton's description of the Prince of the apostate angels is not wholly inapplicable to fallen man, compared with the creatures around him.

> HE above the rest,
> In shape and gesture proudly eminent,
> Stood, like a tower; his form had not yet lost
> All her original brightneſs, nor appear'd
> Less, than Archangel ruin'd, and th' excess
> Of glory obscur'd.*

I HAVE mentioned the fall of man and the consequent depravation of his powers and affections to introduce the greatest *benefit*, the most astonishing *mercy* of God to man; and *this* is the dispensation of grace, revealed in the bible.

WHEN we consider the gospel, what GRACE and WISDOM does it display? We are *guilty;* this provides an *atonement.* The image of God, impreſsed upon the soul, we have defaced by the pollution of sin;

* Paradise Lost, I. 589.

sin; the finger of the gospel points us to a divine fountain, not of *water*, but of BLOOD, in which we may wash and regain it.

BUT the gospel we are to prize, not only because it reveals an *atonement*; it reveals also a perfect *moral system* for the formation of the heart and the direction of human conduct. Its precepts have a divine *simplicity*; they are *felt* and *comprehended* by the humblest understanding. Some of them, expressed in words so few, that the feeblest memory may retain them, are yet so comprehensive, as to be a complete directory in every passage of life. A single rule observed, will make us JUST, KIND, and MERCIFUL to men. "*Whatsoever ye would, that men should do to you, do ye even so to them.*"*

AND this moral system is not merely speculative; it is guarded with *eternal sanctions*. The awful veil of eternity is drawn, and LIFE and DEATH are set before us. We look forward and behold the dead rising, the books opened, and final sentence passed upon all men "*according to their deeds.*"† They are these doctrines, which Christ taught, that give unspeakable AUTHORITY to his moral system.

COLD was the philosophy of Greece, for this reason; it could only say—"this do, and thou shalt *deserve* to be happy;" the reward was *uncertain*, and the duration of it was *limited*. Not the best teacher of it dared to say, that there would be a *future state*.

They

* Matthew, vii. 12. † Romans, ii. 6.

They indulged the hope, as a pleasing *imagination*, which was *innocent* certainly, and which might posſibly be *true*. What they *hoped*, Christ *declared* to be true; and the immortality of the soul was the foundation of all, which he taught, and the sole occasion, why he suffered. "*This do*, and you shall *deserve* to be happy in *this world*," said the best philosophy, which the ancient wise men taught; this do, says Christ, "*as one having authority*," and your glory and bleſsedness shall be ETERNAL.

"BUT what avails the heavenly morality, or what the divine doctrines of the Savior to *fallen* man? *Blinded* by the love, and *weakened* by the practice of sin, can it be hoped that he will *discern* the excellency of the gospel? or if he should, that he can *attain* a perfection in heart and carriage, such as it describes and requires?"—Whoever thou art, that objectest, thou shalt find no *inconsistency* in the gospel scheme; its parts are divinely proportioned; no *end* does it propose so *high*, but that *means* are provided *adequate* to it. Art thou *weak*? "*My grace is sufficient for thee*,"* says the Savior; "*my strength is made perfect in weakness*."

IN a word; the gospel is the very dispensation, which we need. We are GUILTY; it offers an ATONEMENT. We were in DARKNESS, respecting our duties and the future world; it brings us "into marvellous LIGHT" on these subjects. We are WEAK;

* II Corinthians xii. 9. To PAUL.

WEAK; it offers us divine STRENGTH. And now nothing, but our own *sinful negligence*, shall prevent the recovery of the image of God, and the attainment of all the glory and felicity implied in "*seeing his face in righteousness and in being satisfied with his likeness.*"*

THUS have been considered those *primary* and *essential* benefits of God to man; viz. existence, a noble body, and a nobler soul; and, as these were despoiled of the divine image, the infinite benefit of the gospel, provided for its recovery. These are benefits, which in the midst of a multitude more particular and more recent, we should not forget, as they are of a magnitude and value, that will demand an *eternal thanksgiving*.

LET us now turn our thoughts to those personal benefits, upon which each of us may look back in his own life. When the Creator had formed our infant being, his kind providence took charge of it. Each succeeding day enlarged our capacity of enjoyment and the circle of divine benefits. His unseen hand protected the body in a thousand perils; and, as the young spirit grew, he opened the tender germ; unfolded leaf by leaf the fair faculties of the mind; and, by the ministry of parents and others, stored the growing capacity with needed instruction. And shall we forget these early mercies of God to us? *especially those of us, who behold them repeated to the little emblems of what we were once.*

LET

* Psalm xvii. 15.

Let us recollect the divine benefits, as they increased in multitude and greatness in advancing life. By what figure can we better represent them, than that of a stream perpetually flowing; its fountain is God; its origin is in infancy. As it runs with our days, its current swells; each year, and month, and day pours in its tributary waters. The joys of conjugal, parental, and filial love; the sweets of friendship; the comforts of society; the benefits of instruction; the delights of growing knowledge; the pleasures of devotion, and the hopes of heaven; these are *some* of the blessings, which flow in this divine stream; but who can enumerate them all? That these benefits are *precious* our own hearts attest, by their excessive *fondness* of them; O that our *gratitude* might equal our *fondness*.

II. Let us now pass to that class of benefits, which shall occur from a review of the past year.

Under this head also I can make only a small *selection* of such, as particularly concern my hearers and our common country.

We have had, allow me to say, a *plentiful harvest*. It is true, for a time *the bottles of heaven* were stopped; and our hopes from our fields were, "*as the giving up of the ghost.*" But our fears were soon hushed; and there is now no apprehension that the *staff of life* will fail us. Our granaries are cheaply filled, if not from our own fields, yet from the inland farms of our brethren. And this dependence of one part

of

of the community upon another promotes an intimate and affectionate intercourse, and confirms the civil union.—We should gratefully acknowledge, however, that our orchards have yielded an abundant plenty of the FARMER'S INNOCENT LUXURY. And let me remark that now PROVIDENCE as well, as *economy*, *health* and *comfort*, persuades us to relinquish the pernicious and growing habit of drinking ardent spirits; and, having cellars stored with the *salutary* and *generous* spirit of our own country, to renounce "the liquid fire of the West-Indies."

SHALL we not acknowledge also the blessing of *health*, among those of the current year? Our inland towns have in this respect enjoyed a remarkable smile of providence; though the Metropolis of the Union, and the capital of *this* and of several states have interested our most painful sympathy and commiseration. O my brethren, what a picture of distress and terror have they exhibited! The *rich* have *fled*; the *poor* and *he, who had no helper, remained* from direful necessity. Instead of the pleasant *hum* of business, there has been only the loud *lamentation* of death and hopeless disease. The passenger in the streets sees scarcely a human face, and with a hurried and affrighted step escapes, as from "*the region and shadow of death.*" "*The keepers of the house tremble; the strong men bow themselves; those, that look out of the windows, are darkened; the doors are shut in the streets, and all the daughters of*

music

music are brought low."*—But faint is all *description* of such distress; he alone can *conceive* justly of it, who has seen the cities of Philadelphia and New-York in the malignant heats of summer. Ah, my hearers, how grateful is the contrast of our case with theirs! One moment's reflection upon the contrast should melt us into thankful tears to that kind Being, who has been "*the health of our countenance.*"

THE present state of the Union is a subject of most grateful thanksgiving. This year opened with a FROWN; who could anticipate its events, but with *fear and trembling?* The tempest, which had *defaced* and DEPARTMENTIZED some of the finest and freest parts of Europe, seemed bending its angry course this way; and, had the event justified the proud menace of the Directory, it had long since burst upon our devoted coasts from Georgia to Maine. And these independent states, some had been bargained away perhaps, like Venice, a *colony* to Germany; and some, which is infinitely worse, had been made a *department* of France. But, blefsed be God, instead of this conquered, piecemeal state of our country, behold the union more confirmed, than ever. Addreſses to the President from all parts remote and near pledge property, heart, and hand for the defence of the country, constitution, and authorities. So that the scheme, to "DIVIDE and CONQUER," which, after the example of the old Romans, and with an ambition as unbounded and execrable

* Ecclesiastes, xii. 3, 4.

crable, as theirs, the Directory have aſsumed, when applied to us, we may hope is visionary and harmless.

THE events of this year have raised the character of the United States. Their *prowess* and *military glory* in the revolutionary war, were loudly proclaimed. But now those more rare and more estimable civic virtues, *national justice*, *moderation*, and *love of peace*, guarded however by a dignified and inflexible firmness, which would sacrifice existence as soon, as eſsential rights, have been manifested to the world. Contrasted with these virtues, how *pitiful* has appeared the *avaricious*, *intriguing*, *humiliated policy* of our enemies. The contrast has appeared in all its colors in the instructions of the President, and the dispatches of the Commiſsioners. And

FOR such a PRESIDENT shall we forget this day to give thanks? God forbid. The present period is the most eventful, which the civilized and moral world has ever seen. And justly suited to the crisis seems that peerless man in the chair of the Union. He seems to have been born and educated among us to be our guardian genius, in a moment when singular talents and virtues are needed. By his profound erudition in the science of politics, he knew the rights of his country; and by his intimate acquaintance with European courts and experience of the intrigues of Versailles, he knew how to anticipate and unmask the late designs of France. Indeed twice, by his firmness and prudence, has he rescued

us from the double policy of that nation. He formerly saved our *fishery*, that inexhaustible fund of commerce and wealth to the United States, from the manœuvering of their artful and ungenerous minister, *Count Vergennes*; and now our *independence* itself from the greedy hands of the *apostate Bishop* of Autun.

While we revere, in the President, the incomparable statesman, there is another part of his character, which is not less auspicious to the welfare of his country; I mean his *open faith and decided attachment to the Christian religion*. He became a professor of it, while in the private walks of life; and it now adds grace and lustre to his greatness. How much is it to be wished that his Christian faith and manners may have an influence upon high and low in society; may serve to set the tide of public opinion more strongly against infidelity; and lead to a universal reverence of the institutions of religion and a general attendance upon them.

But this part of his great character is of political importance in another view. Upon the authority of a respectable writer* in Europe and of corroboratory testimonies, it is now generally believed, that the

* John Robison, A. M. Professor of natural philosophy, and Secretary of the Royal Society of Edinburgh. The work, here referred to, has been received with extreme avidity both in Europe and America. It was sent to the press not fifteen months gone, and it has received certainly four impressions, and

the present day is unfolding a design the most EXTENSIVE, FLAGITIOUS, and DIABOLICAL, that human *art* and *malice* have ever invented. Its object is

and perhaps more. It is founded upon documents, which came into his hands partly by accident, I would rather say, *by a kind providence*, and partly by his diligent researches, when preparing the work for the public. It discloses the infernal principles and some historical facts of the society of Illuminati, founded by Dr. Adam Weishaupt, in 1776. The relation is such, as cannot fail to engage and astonish the reader; and if one *religious*, especially if a CHRISTIAN sentiment remain in his heart, the work will excite his indignation and deep concern. Their leading principles, as summarily expressed by Dr. Dwight, I extract from his sermon.

"*The being of a God was denied and ridiculed. Government was asserted to be a curse, and authority a mere usurpation. Civil society was declared to be the only apostasy of man. The possession of property was pronounced to be robbery. Chastity and natural affection were declared to be nothing more, than groundless prejudices. Adultery, assassination, poisoning, and other crimes of the like infernal nature, were taught as lawful, and even as virtuous actions.*"

IF these principles had been confined to their own bosoms, or had been discoursed in the lodges of Illuminati, for their amusement only, it had been better. But *action* and *enterprize* were far more the business of the society, than *speculation*; and how well they have managed their daring scheme, the moral and political revolutions of Europe lamentably witness.

LEST any should discredit the book from the novelty and atrocity of its matter, I will subjoin some collateral authorities, which set the Author, as to the authenticity of the essential parts of his work, I will hope, above suspicion.

THE most considerable is that of the Abbè Barruel, whose subject is the same with Robison's. These authors are firm

and

is the total destruction of *all religion and civil order.* If accomplished, the earth can be nothing better than a sink of *impurities*, a theatre of *violence* and *murder*,

and unquestionable supporters of each other. They wrote in countries far separated, and entirely unknown to each other; and were surprised each by the appearance of the other's work at the same moment. They speak of each other with respect. The Professor, in the postscript, annexed to the second edition of his work, mentions—"Since the publication of this volume, I have seen a very remarkable work indeed on the same subject, *Memoires pour servir a l'histoire du Jacobinisme, par M. l'Abbè Barruel.* This author CONFIRMS ALL THAT I HAVE SAID OF THE *Enlighteners*—"*

THE Abbè, in a preliminary discourse, prefixed to his 3d. vol. says of Robison, "I acknowledge with pleasure he must have possessed *excellent memoirs.* Without knowing each other, we have been engaged for *the same objects* and in *the same cause.*"† He then mentions some differences, which might be found in their respective books, which, however, involved no *essential error*, and arose merely from their having taken different ways to investigate *the same subject.*

THAT such a conspiracy exists, and has had a prime agency in effecting the French revolution and in distracting the several countries, which the French arms have overrun, seems a fact familiarly acknowledged of late in Europe. In proof of this I will insert a clause, extracted from a speech of LORD DUNSAY in the Irish house of Peers, since the time of the rebellion in that island. It appears from a preceding clause of his speech, (and it gives the greater force to the extract, which here follows,) that, not having "the most distant conception of the secret views and machinations of those deluded people," (the rebels) he had appeared an advocate for them, on a former

* Robison p. 391 N. Y. edit.
† See Dr. Morse's No. VI, in the Mercury of Aug. 31, 1798.

der, and a hell of *miseries*. Its origination was in Germany; its hotbed now is Paris. Its nursing fathers are the French government; its apostles are their

er occasion. But now, "after a developement of facts," he says—"I perfectly agree with the noble Earl that French principles have been the ruin of the peace, prosperity, and happiness of the once industrious inhabitants of this country; that the magic sounds of liberty and equality have effected more mischief in every country, where the French have gained an inherence, than their arms could ever have accomplished. It is also *certain* that the minds of men have been for many years in a deplorable state of progresive preparation for the admision and powerful operation of the *most accursed principles*; FRANCE, ITALY, and GERMANY were completely *philosophized* by a set of *deists, atheists*, and premeditated destroyers of all moral and religious principles, under the denomination of the ILLUMINATI, a set of philosophers, whose source of light was the infernal demon of discord. By their efforts the way was smoothed for the destructive revolution, that followed in those countries. But that such diabolical principles should have found their way TO THE PEACEFUL COTTAGES OF OUR ISLAND, would have remained a matter of doubt and astonishment, had not this unnatural rebellion, and DEVELOPEMENT OF FACTS BY THE LATE TRIALS IN THIS CAPITAL, PROVED IT BEYOND A DOUBT.*

IF this note should induce any to peruse the work, the design of it will be answered. Americans ought to read it. For, as the Professor's latin motto implies; *Thy house is in danger, when thy Neighbor's is in flames.*†—Nay, if we may credit Robison, this impious fire is already among us, burning in secret, and waiting

* See the speech at length in Springer's Weekly Oracle of Nov. 26, 1798, Printed at N. London, Con.

† Nam tua res agitur, paries cum proximus ardet.

their generals and armies. Its first fruits have been seen in France; Christianity expelled; its priesthood seized and murdered, or hunted down in neutral countries and demanded of their hospitable protectors at the peril of war and ruin.—And now, were our FIRST magistrate an ILLUMINATUS, a CONSPIRATOR IN LEAGUE WITH THE HORDE IN EUROPE, THE GRAND MASTER OF THE DEMORALIZERS IN AMERICA, how soon might the American republic have been degraded to the deplorable state of the French? But, when THE LOTS WERE CAST IN THE LAP, (it was a moment of dreadful suspense,) justly may we say, THE WHOLE DISPOSAL OF THEM WAS OF THE LORD! Almighty God in giving us a CHRISTIAN President, has struck a blow to the interest of the Atheists in this country; and may he further smile upon us, and purge this ungodly leaven from the government of the Union.

THE

ing only a fit time to burst out with fury, as it has done in Europe. So early as 1786, he tells us, (page 159) there were several lodges of Illuminati in this country. They are yet in secret; and may the attachment of the citizens to their religious and civil liberties keep them so perpetually. May every lover of our country, at present so happy, and so *innocent*, I may say, compared with the elder world, support with one hand the ark of our constitution, and with the other the altars of God; and thus prepared God grant we may suffer fewer mischiefs from the shocks of Illuminism, than we behold in Europe.

THE principles of the French are the pioneers of theirs arms; wherever *those* have corrupted, *these* have conquered and enslaved. This fact is now well known in this country; and the great majority of the people, being secure from the poison of their principles by a just *indignation*, we have little to fear from their open wrath and power. Against these the country is prepared. From a lethargy, into which many years of peace and prosperity had lulled the United States, they have suddenly roused. A martial spirit and pride of discipline have been revived in the militia; and every battalion seems emulous to defend the country. The voice of union grows louder and louder, and love of country, at least attachment to the federal interest is fast increasing, and we may hope will soon either expel party schemes, or silence their authors and advocates.

OUR infant navy also, lately growing in the forest, is now protecting our injured commerce and threatened coasts; and securing to our peaceful flag a respect, which too long, with impunity, has been refused to it.

A CIRCUMSTANCE most auspicious to the country is the perfect harmony of federal and state measures, and the perfect correspondence in wish and effort between the President and the first magistrates of the individual governments. Thus are combined the several energies of the country, which place it in a position the most formidable to our enemies.

BUT

BUT the CROWN of our military *strength* has not yet been mentioned. Ah, what were our mingled emotions of *joy*, *gratitude*, and *admiration*, when in the darkest hour of this year, our beloved, our venerable, our magnanimous FRIEND again came forth from the shades of Mount Vernon. The chair of the Union, more *glorious*, than the thrones of kings, had not a charm to detain him in public employment. But the cry of his country in alarm he has no power to resist. He denies to his *aged* limbs the needed couch of retirement, and prepares them to renew the hardships of the "tented field." By this last step, though, in the calculation of the ambitious great, he has descended from his standing, he has risen in honor; he has risen, if it were posſible, in the affection of his country, and in the estimation of the admiring world. It is a noble instance of patriotism, and one, which reflects a new and almost equal lustre upon both characters, that his succeſsor in the chair should think to offer, and that Washington should deign to accept a subordinate office in the Union.

BEHOLD them at the seat of government once more mingling counsels for the good of our country! May this rare example excite the emulous zeal and patriotism of their fellow-citizens throughout the United States. Then, while there shall be such talents and patriotism in the country; while ADAMS shall be in the cabinet, and WASHINGTON in the

field,

field, if heaven be not unpropitious, we will tremble at the proud menace of no nation upon earth.

SUCH are the present circumstances of our country; prepared for a safe peace or a successful war; abounding in wealth; enjoying *liberty* with ORDER and RELIGION; enjoying indeed all the civil blessings, which bounteous heaven can bestow upon a people; blessings, which need not the contrast of European countries to appear inestimable. There the pillars of society are shaken; the altars of God are overturned; law and right are violated; *the wicked rule, and the people mourn.* Let us pray for them, and give thanks to God, who maketh us to differ.

THUS in a cursory manner have been presented to you some of the national and personal benefits, which this day claim our lively recollection and gratitude. But how small a portion of them has been told? Let us pursue the pleasing theme in private meditation, and cherish the memory of divine benefits. And let our gratitude ascend to God in the pure incense of a holy life. We have indeed noble excitement to fervent thanksgiving this day, while so many of our fellow sharers in divine goodness, in this and sister states,* are now bending to offer the same just and grateful tribute to God. May their offerings ascend as incense, and the lifting up of their hands and our's be acceptable. Let us come before him, not *with thousands of rams*, nor *rivers of oil*; but with the more grateful offering of *our souls and bodies, a living*

 sacrifice.

* Rhode-Island and Connecticut.

sacrifice. Let us *bind the sacrifice, with cords to the horns of the altar.** *O give thanks unto the Lord, for he is good, for his mercy endureth forever.*† BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS,

* Psalm cxviii. 27. † Idem. 29.